

benefit of those who may feel interested I will offer a few suggestions: 1. Lord's Supper. Lord's in the possessive case, therefore was instituted by the Lord (Christ). 2. Supper, a meal taken at the close of the day. The original term "*psomion*" from which we have the term sop in the authorized version and also in the revised. In the Catholic Bible translated from the Latin Vulgate we read: "He it is to whom I shall reach bread dipped. And when he had dipped the bread he gave it to Judas Iscariot the son of Simon." Benjamin Wilson translates as follows: "He it is, for whom I shall dip a *little piece* and give it to him. Then having dipped the *little piece*, he took and gave it to Judas, the son of Simon Iscariot." Luther translates into German as follows: "Der ist es, dem ich den bischen eintauche, und gabe. Und er tauchte den bischen sin und gab ihn Enda Simonis Escharioth." The American dictionary of the English and German languages defines as follows: Bissen, bit morsel. Morsel (he defines) der bischen, mundvoll. In good English, bite or mouthful. From these definitions and translations the honest and sincere Bible student can easily perceive that the term sop signifies a small piece of bread taken by the Master and by him dipped into some liquid. (Just what the liquid consisted of no one has ever been able, or even attempted to establish beyond doubt.) What Jesus took was a sop, small piece, bite, morsel or mouthful. Before he dipped it, an undipped sop. He dipped the sop, etc. Webster defines soup as follows: A decoction of flesh for food, highly seasoned, and commonly containing also vegetable ingredients; strong broth. Christ would not, did not, and could not take soup and dip it into some liquid, because soup contains liquid within itself. The term soup is nowhere contained in the Holy Bible. God has wisely concealed from the human family what constituted that holy supper, lest some would conclude that there could be no "Lord's Supper" without the same kind of provisions and preparation. If the good Master had definitely qualified what should constitute the supper, only where such provisions were available could it be observed, and in all other places where not available there could be no Lord's Supper. Truly how great is the wisdom of the Lord. "His ways are past finding out."

Lawful, healthy food anywhere and everywhere may be made use of in the observance of this sacred, social, joyful, blessed rite.

I hope and pray that the inquirers along this line of Bible study may get some crumbs of the life giving food for the inner intellectual and spiritual growth of our manhood and womanhood in Christ Jesus until we attain unto a fulness and perfection in Him who is above all and all in all God blessed evermore

Blanco, Pa.

For the self revelation of the inner life, turn on the X ray of divine revelation.

## Church News

### A Philadelphia Item

I have for some time been intending to report an interesting and I trust important accession to the Philadelphia Brethren church No. 2, in the person of Rev. L. V. M. Loutzian, a native Armenian. Brother Kinzie's article, "A plea for Armenia," in EVANGELIST No. 17 refreshes the matter in my mind, hence will at once give a few details as to the man, his past connections, and his aims.

Philadelphia Brethren church No 2, as I name it for want of a better name at present, was established and organized, and is now being presided over by Eld. Atwood, who is a duly ordained minister of the Brethren church of Pennsylvania, and is a brother-in-law of Eld. Braker, now of Falls City, Neb.

Brother Loutzian is a native Armenian. He came to this country for Bible study in 1891, attended the Disciple Bible Institute at Lexington, Ky. He was ordained to the ministry of the Disciple church by Elder Jackson, Leolt and Moses at Sellersburg, Ind. He was sent out by the church as a missionary to Tarsus. When the Turkish persecution arose he was compelled to go to Smyrna where he remained two years, and then with a view of stirring up the church in America to greater missionary zeal, as at that time there was a prospect of free religion in Turkey, but by the time he arrived here the massacres had broken out, and his hopes were blasted for a time. He spent some time in Louisville, Ky., and thence came to Philadelphia and settled in the vicinity of Brother Atwood's church, and casually dropped in to hear and see what it was. He was so warmly received, and the word preached was so different from what he had been used to hearing and so supplied an aching void in his soul that he was at once impressed to study the people, and the word as they taught it, which resulted in he and his wife being baptized by trine immersion. They are now happy in being able to observe ordinances as taught in the word, and in anticipating the return of the Lord from heaven to receive his elect to himself, and at the same time crush out the powers of evil and set up a perfect, a heavenly kingdom on this earth.

The new life that has come into his being, the new view he has of the word makes him very anxious to return to his native land to preach the true gospel, or whole gospel to his people.

He describes the condition of Armenia in almost the exact words of Brother Kinzie, so I will not repeat them. He hopes and prays that something may be done in the church of his choice in the near future to open the way for his return to his people.

If we had one or two others to accompany him well grounded in the truth, fully understanding the aims of the Brethren church, to go with Brother Loutzian there would appear to be a good chance here to open our work in a foreign field. It was in this way that

the German Baptist church opened her work in Denmark, and in Smyrna.

Brother Loutzian speaks English sufficiently well to address American audiences, is thoroughly familiar with the social life of Turkey, with the Mohammedan religion and the cause of the massacres and Armenian history; he would like to lecture thru-out the church on these topics if he would be encouraged in it. If any of the churches are anxious to learn more of the home life of that interesting country where the Ark landed, and close to where Christianity was born and cradled, they can do so by corresponding thru any of the members of the Philadelphia church or by addressing him at No. 608, Siegel St., Philadelphia.

JACOB C. CASSEL.

### Ohio State Conference

Inasmuch as the program for the Conference of the State of Ohio has been printed in the EVANGELIST, and the time for the assembling of this holy convocation is near at hand, it might be in order to say something along this line.

In the first place in order to have a good and successful conference it is eminently essential to have a good representation.

A poor representation—yes that tells the whole story—you need not say any more. A good "turn out" did you say? Yes, sir! exceedingly good, and behold the countenance beaming with joy. That means more than language can express. Now why should we not have a good representation. There are about forty preachers in this State—Brethren at that—and while they do not near all have charges there is no question but that they should all be engaged in proclaiming the Word. And it is very sad to think that we have so many ministers who have no charges and a number of churches without pastors.

Now my dear brother, supposing you have no charge just now, don't you still feel enough interest in the prosperity of the Brethren church in this State to be present at the conference? The fact is that our delegates are almost exclusively confined to ministers and to preachers—that hold clerical orders at that, and that is why we have such a poor representation. The fact is that every Brethren minister in the State ought to be present and every church ought to at least send one lay delegate, and if you look up the definition of that word "ought," you will find it means "bound by duty." Then you must remember that every Sunday school should send at least one delegate as well as every young people's society.

One half day is to be given to the S. S. work, and one half day to the young people's work, at this conference. "Too expensive" did you say? "Must pay full fare," yes, and just because so few people go that it is not worth the while for the R. R. Co., to bother. If all our different departments of church work were represented at these State Conference as they should be we could get half fare rates. That would mean much to